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WEEKLY REVIEW.

—We take the following from a home paper :—

"The tyrannical policy of the Russian Government in persecuting the Church of the German Baltic provinces is beginning to produce its fruits. It is officially announced that in one of them during the year 1885, there were 594 male and 400 female converts from Lutheranism to the Orthodox Greek Church."

Some of our Native friends may be interested in the above. The Emperor of Russia is the Head of the Greek Church and believes no doubt that he is on the throne specially that he may foster and extend that which he regards as the Church of Christ. The information given in the paragraph above quoted, may suggest what the effect of Russian Government in India would be, were it introduced. The Czar tolerates proselytism in one direction only, viz. in the direction of the Greek Church.

—Three British soldiers have been sentenced to 14 years' imprisonment each, for highway robbery with violence to the persons of Natives whom they attacked, at Sabathu. It is matter of thankfulness that this outrageous conduct has been brought home to the guilty parties and that they have been dealt with in such a way as shows that the powers are deeply concerned for the welfare of the people of the country as well as for the honour of the British soldier.

—We have received a postal from Mr. Robert Michael, Evangelist, (Native Christian,) who for many years has believed himself called of God to go proclaiming the Gospel in all parts of India. He writes from Batesar, Nov. 14, and says: "The Lord has helped me by his grace in preaching and announcing the Gospel in Poona, Ahmednuggur, Bhosawal, Khundwa, Mhow, Indore, Oojein, Ratlam, Nusseerabad, Ajmere, Beawar, Jeypore, Muttra, Agra, and in this large mela. To-morrow I leave for Muttra again, visiting villages on my way. Kindly remember me in your prayers."

—From extracts that will be found in our Epitome, it appears that the Rev. Mr. Knowles was present, with many other missionaries, at the Ajudhiya mela this month, and that his usual success attended him. On the 11th and 12th inst. he baptized 48 almost all Hindoos. On the Chandausi circuit, the Rev. E. W. Parker lately baptized 15 persons.

—Many of our readers in different parts of India will share with us the sorrow we feel in hearing of the death of Mrs. Northrop, wife of the Rev. J. A. Northrop, late of the M. E. South India Conference. Mr. and Mrs. Northrop arrived in India in the latter part of 1877 and left early in 1885, having been stationed in Calcutta, Poona, Bombay and Bangalore. They were held in high esteem by all that knew them. Mrs. Northrop had frequent illnesses in this country. The cause of her death is said to have been Bright's disease. They were stationed at Hampton, Illinois. She was taken seriously ill on Monday, October 11th, at 11 a. m., and died at 4-30 p. m. the next day. Mr. Northrop was absent at Conference, and the telegram did not reach him in time to permit him to see her before her death. Her brother was with her. Her three children, Alice, Leander and Edith, well remembered here, survive her. Mr. Northrop has been appointed to Neponset, Rock Island district, Illinois.

—A letter from a Baptist missionary, Agra, in the *Indian Witness*, makes mention of a Bank-manager and his wife whose solicitude for their servants has been well rewarded. In this Christian house the servants were gathered together twice a week, and religious instruction given. Christianity was regarded with favour by nearly all with whom these Christian parents came in contact. Finally one of their servants was converted and made an open profession of faith in Christ, and has maintained his profession in the face of much persecution. In three years four from that one household have confessed Christ. In how many families in India might such fruit be gathered if what James says were better remembered: He that knoweth to do good and doeth it not, to him it is sin.

—We are much obliged to the Rev. Mr. Macduff for the letter which will be found in another column. In last week's issue we mentioned our regret for the error into which we had been betrayed.

—We are glad to mention the return to India of the Rev. Mr. and Mrs. Roberts, of the West India Mission of the Church Missionary Society. Also of the Rev. Mr. and Mrs. De St. Dalmas of the Anglo-Indian Evangelization Society. We regret that the Rev. Mr. Manwaring, C. M. S, lately stationed at Mallegaum, has been obliged by ill-health to leave India. He left with his family on the 13th inst.

—The writer of "The Star in the East" sends a letter three columns long to the *Times of India*. Noticing this, our contemporary says:—

"Mr. Hume may have his own views on Theosophy, Vegetarianism and Politics. Let him expound them in his own name and we shall know what they are worth. But it is neither fair of him nor of the two or three Englishmen who hang on to the hem of his garment, to pretend that he is a native of the natives and the very embodiment of Indian aspiration. He is nothing of the kind. He is an idle Englishman, an ex-Civilian, drawing a good pension, and trying after many curious experiences a new experiment for passing the time and keeping himself *en evidence*. He may be thoroughly honest. He has been weak enough to believe in so many curious things that he very likely believes in himself."

The path in which this gentleman proposes to lead the Natives, may be understood by the following extract from his letter :—

"In the pamphlet in question, so far from making any 'covert allusions to an appeal to force,' I state in the most explicit and straightforward language that, if the British Government does not modify its methods of ruling them, the people of India *will* assuredly appeal to force to secure those rights which English education has taught them are inherent in every free citizen.

—Some who wish to be leaders of Native opinion in this country, seem to think that the best proof of patriotism they can give is to rail at the Government. One would gather from the tone of some Native journals that they who bear rule in this land are without the least consideration for the wishes or the interests of the people. In his reply to the Sarvajanak Sabha in Poona, the Viceroy referred to this matter in language that showed how deeply he was wounded by these unjust reflections:—

"Nothing has filled me with such astonishment, nothing has so disheartened me, nothing has made me feel so deeply, how great are the difficulties of Government in this country as insinuations which have appeared in certain organs of the press with regard to this subject. When the Government of India has succeeded after many years of persistent effort in obtaining the re-examination of the conditions of the Indian Civil Service, it is indeed a matter of surprise that there should be found, I will not say amongst you, for I am happy to think that you have repudiated so unworthy an insinuation, but amongst some of those who represent themselves as guides and leaders of Indian public opinion—men so incapable of appreciating what has been the character of English rule and of its English representatives as to assert in the face of their countrymen that the only object of the Government of India in appointing the Civil Service Commission has been to deceive the people of India and to resort to a base, mean and abominable trick for the purpose of restricting still further the privileges of those who are so justly anxious to serve our Sovereign in the Civil Service of their country. Gentlemen, I say again that amongst many disheartening incidents which I have experienced, none has more pained and surprised me than the discovery that men who profess to be representatives of educated opinion in India should have conceived the possibility of her Majesty's Government at Home and of the India administration conspiring to pass a fraud upon her native subjects."

It is very certain that the last thirty years have witnessed a remarkable change in India with respect to the attitude of the Government towards the educated Natives, a change coincident with the extension of education among them, and we doubt if history can furnish a similar example of a foreign power so intent upon elevating and using their subject people. There are many things in the Government of India which may properly be deplored, such as the countenance given to the Liquor-manufacture and trade; but there are Native members of the Legislature and Judiciary who

have opportunities of pleading for the reversion of this policy. It would be a great mistake on the part of the educated men in India, if they should extend their favour to the style of writing to which the Viceroy refers. We would greatly like to see a modification of the revenue laws of this country that would cause the heaviest burdens to fall not upon the ryots but upon those who are so much better able to bear them, and the Native Press could powerfully contribute to such a change by a judicious and deferential exhibition of the facts of the case. It is very certain that the acrimony and recklessness with which some of them speak of the powers of be, do not help the cause they profess to have in hand.

—Our Nonconformist brethren in England have felt much hurt by the action of the Bishop of London in interfering to hinder the Rev. H. R. Haweis, Vicar of St. James, Marylebone, from preaching in Dr. Parker's pulpit. Dr. Parker had invited Mr. Haweis and the latter had accepted the invitation, and the announcement had been made, and an unusually large congregation, (including many ministers) had gathered to witness the unprecedented spectacle of an English clergyman in a dissenting pulpit. It is true that Dean Stanley, Bishop Ryle, Dean Farrar and others had preached in Presbyterian pulpits in Scotland, but this was in the churches of the Scottish establishment. Well, the appointed hour came, and the large congregation were waiting and watching, but instead of the Anglican minister, Dr. Parker announced that the Bishop of London had strongly disapproved of the arrangement and that Mr. Haweis did not feel at liberty to fulfil the engagement. It was a mistake on the part of Mr. Haweis to suppose that ministers of the Church of England had this liberty; he has found out his mistake. Ministers of other churches may indeed obey the Master and go into all the world, preaching the Gospel, but the minister of the Established Church is forbidden, not by the Master but by his Bishop to go into any churches but those that belong to the Church of England. We are not so much concerned at the disrespect shown to Nonconformists, as we are grieved by the sad limitation of the freedom that belongs to the preacher of the Gospel, to which ministers of the Establishment are in this way subjected. And the Bishop of London is Dr. Temple. Does the old saying again come true, If you wish to spoil a good man make him a Bishop? But the Bishop of London knows better than Mr. Haweis perhaps, the extent of the clergyman's commission. It seems a mistake on the part of Dr. Parker, after having obtained Mr. Haweis' consent to write to the Bishop for his authorization.

—We must say we sympathize with the correspondent of the *Times*, who says:—

"My object in writing is to express the hope that the portion of the ritual of the City Temple which consists of cheers, clapping of hands, loud laughter, and other demonstrations of approval or disapproval may not become general in our places of worship. Judging from my own feelings, I think that the favourable impression produced by Dr. Parker's able sermon was entirely dissipated by the noisy scene which accompanied the personal explanation which followed. This feeling may, of course, be also a relic of the Middle Ages, which formed the basis for more than one sneer in Dr. Parker's observations, but the scene appeared to me to border very closely upon the profane."

—Dr. Parker proposes to organize a National Conference on Evangelical Preaching, to be held in the City Temple before the end of the year, when he will deliver an opening exposition and testimony, and then invite criticisms of members of all Christian communions.

—The Rev. Henry Ward Beecher has returned to America. His last evening in Europe was spent at the Gaiety Theatre, Dublin, witnessing "The Mikado." One of the first things he did on coming to England was to go to the theatre, with Dr. Parker. The latter, it is said, did not seem to be comfortable and kept somewhat in the back-ground, while Mr. Beecher rather courted observation. It is a good thing for a man to have the courage of his convictions; and it is also a good thing not to allow his love of independence to be to him a snare. We pointed out more than a quarter of a century ago, that Mr. Beecher's predominant characteristic was his love of independence. He glories in his intellectual freedom and abhors traditionalism, and is liable to be betrayed into the adoption of views and into a freedom of intercourse that seem commended by their originality. Intellectual freedom is a grand thing, but it needs to be associated with such solicitude as we find in Paul not to be a stumbling-block to any. The very painful law-suit in which Mr. Beecher was defendant many years ago, originated in the characteristic to which we have referred. Mr. Beecher and the writer of this and many others might go to the theatre and receive no damage, (if their consciences permitted them to go) but a Christian man is not to look on his own things but on the things of others, and should do nothing in which it would not be safe for others to follow him.

—It is well known that railway trains in America are traversible from end to end, so that the driver can easily be communicated with from any part of the train. The want of such facilities in this country are often felt. Through a kerosine lamp explosion, a first-class carriage on the mail-train from Ahmedabad, was in great danger of being wrapt in flames, a few nights ago, through inability to communicate with the driver. The occupants happily succeeded in oxinguishing the fire. It was touch and go, for the bedding was on fire, and a terrible disaster might have occurred.

—The *Pahratta* is pleased to announce that Mrs. Anundabai Joshi who has just returned from America after completing her medical course, has kept up all the while the *kunku* mark on her forehead, and the worship of the image of Balkrishna whom (or which?) she carried with her.

—The Misses Leitch,, of the American Mission, Jaffna, are interesting themselves on behalf of the World's Woman's Christian Temperance Union, and are in Bombay arranging for the printing of the petition—which has been already published in our columns—to be presented to all the Governments of earth. Mrs. Leavett, representing the W. W. C. T. Union, was, at late dates, addressing large and attentive audiences in Tokio and other cities of Japan. She has modified her original plan of meeting the missionaries only, and purposes to address assemblies of women.

—Repentance. The word means a change of mind with regard to one's past conduct. What you *chose* to do you now *condemn* yourself for. It is the opposite of a spirit of self-justification. The approbation which the mind gave to disobedience, it now gives to the law that was disobeyed. Sinners think little or nothing of the character and claims of God, and it is generally by having their attention drawn to these that they are brought to repentance. Repentance cannot save; no matter how it may be intensified and prolonged or in what form it may express itself; it relates to the inviolable past, and no strength of present obedience can do away with the facts of the past; all that repentance can do is to show us our need of salvation, and dispose us to avail ourselves of it, should it be offered. It proves itself genuine by leading the sinner to embrace the offer of forgiveness and purity made through the Gospel.

—The *Indian Messenger* points out to Mr. Malabari that "if the sympathies of the whole English were secured in favour of his proposed measures, that would not make the position and prospects of his two reforms a whit better." This is humiliating to somebody. On the other hand Professor Max Muller encourages Mr. Malabari "to resume his work with double vigour." We are reminded of what took place in the United States while slavery existed. The Slave-States resented deeply the agitation of the subject in the Anti-Slavery States; if they were only let alone they would do away with the evil in time; but the protests of the North irritated them and did no good. But whether the North protested or was silent, no step towards a reformation of the evil was taken. On the contrary, superhuman efforts were made to extend the area of slavery. Checked in this, the Slave-States endeavoured to tear themselves from the Union, making less account of country than of their property in slaves. Some extracts from Professor Max Muller's letter will be found in our Epitome.

—The *North India Conference* of the M. E. Church will commence its Session in Moradabad, Thursday, January 6th, 1887.

NOTICES OF BOOKS AND REPORTS.

"The Principles and Teaching of the Arya Somaj." Lectures by Pundit Kharak Singh and Dr. Martyn Clark, C. M. S. Missionary at Amritsar. Lecture I. The Origin and Age of the Vedas. II. The Love of God. III. His justice. IV. His knowledge. V. His Nature. The series is to consist of 12 Lectures. The remainder will soon appear, we believe. They are being issued in English and Urdu; also in Gurmukhi. We have been favoured with copies in English. (Albert Press, Lahore.) When delivered in Amritsar these lectures were listened to by large audiences, and in their printed form are having a wide circulation. The followers of Dyanand Saraswati, founder of the Arya Somaj, are numerous in Amritsar.

The Age of the Vedas.—This is discussed in the first lecture. The time since the Vedas came into existence, (according to Dyanand's Commentary on the Vedas) is 101,960,852,975 years. Of this sum tell off

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a million of years every hour and it will take about ten years to tell off the whole. Yet any one who looks into the Vedas will see that the world that there comes before us is marvellously like the world that now is. The lecturer shows from reason and history and from the Vedas themselves, that the above claim is absurd. The following is worth noting :—

The second part of Rig Ved contains the mantars of Prashur Rishi, and it is easy to determine the period when he lived, for his son Byas was a very famous man. Byas wrote an extremely important and notable book, called the "Vedant Darshan." Byas treats of certain things in this book which tell us very clearly when he lived.

In the 2nd Adhya, 2nd Pad, 33 to 38 Sutars of the Vedant Darshan, Byas treats of the principles of the Buddhist faith. Now, we know that Buddha lived 475 years before the era of Bikramajit (632 B. C.). Raja Chandar Gupat was then King, and he was converted by Buddh to his form of religion. The period when Buddh lived being thus determined, we must assign a later date to Byas. He must of course have lived after Budh, because he wrote against the Buddhist faith. The Rishi Patanjli wrote a book called the "Jog Darshan," in which, while commenting on the 2nd Adhya, 4th Pad, 23rd Sutar of the Grammar of Pánini, he says—"A king should hold such assemblies as did Raja Chandar Gupat." Thus we see that Patanjli mentions Chandar Gupat in his "Jog Darshan." Now Byas has written a commentary on this book. Evidently, therefore he must have lived after the time of Buddh and Raja Chandar Gupat, while his father Prashir Rishi lived just about that time. Now, the last portion of the Rig Ved contains the mantars of Prashur; it therefore dates from about this time. Or, in other words, if we bring the calculation down to the present era (adding on the years that have elapsed since Raja Bikrama), we find, that 2,417 years have elapsed since the mantars of the closing portion of Rig Ved were composed.

The Rig Ved was therefore commenced 3,062 years ago; it was finished 2,417 years ago. It is the work of many hands, and its composition was spread over a period of 645 years.

The 2nd Lecture pursues the enquiry as to the divine origin of the Vedas, by questioning them as to the marks of God contained in them. What have they to say about the love of God?

Let us admit, for the sake of argument, that God is love, and loves us in the fullest and most complete manner possible. Still, the question comes to be, *whom does he love?* The Arya would answer, mankind, His creatures, the world, &c. But the fatal objection to all this is, that the teaching of the Arya books is, that God himself is everything. There is nothing beside Him; whatever else appears to exist is illusion. Everywhere, and in everything, we have Brahm, and Brahm only.—If He Himself is everything, His love for His creatures becomes a *reductio ad absurdum*.

But the Aryas deny that God is everything. In this they contradict the Vedas point blank, as is easily shown, *e g.* "Three portions of Brahm are beyond the world; one part of him constitutes the whole world. This is all made of one part of him." Rig Veda Sukut.

In the 3rd Lecture it is shown that the Vedas are absolutely forbidden to Shudras, while Dyanand maintains that there is no prohibition. Thus it is shown that the system of Dyanand Saraswati is very different indeed from the teaching of the Vedas while professing to be identical with it. In the last number of the *Indian Evangelical Review* is an article entitled Dyanand Saraswati's Strictures on the Bible, by Rev. J. Gray, Ajmere. When we read it we were confounded by the amazing ignorance of the Bible displayed by the founder of the Arya Somaj. His objections are as futile and irrelevant as most of those brought forward by the Bramhachari with whom the writer of this had "Discussions by the Sea-side" in 1857. But it appears that this renowned teacher was as little to be trusted in his exposition of the Vedas as in that of the Bible.

We commend these Lectures to the attention of our readers. Dr. Clark and Pundit Singh are engaged in an important work and we wish them abundant success in their endeavour to clear the way for the truth.

"Report of the Soldiers' Total Abstinence Association for 1885-6." The number of abstainers has for some years remained about the same, a fact that is attributed to the changes that take place every trooping season. The number last year was 12,321, a little higher than ever before. A considerable number are every year returning to England, and if many were not continually joining, the numbers would show a downward tendency. The Society employs a variety of means to keep alive the interest of the men in the Abstinence principle. There are nine columns for the cards, medals, stars, bars and crosses given to the men according to their terms of stedfastness. Excellent impulses are common among soldiers as among civilians; the maintenance of abstinence in the unfavourable environments of the barracks is rare. We congratulate the S. T. A. Association on what it has accomplished. We do not wonder that generals and commanding officers should express the satisfaction caused them by the successful efforts of this Association. This Report is a handsome volume of 173 pp. 8vo. replete with information, and supplying abundant evidence of the advantages accruing to the Army from temperance.

"*Prospectus of Boys' High School, Naini-Tal.*" The Rev. De Loss M. Tompkins, M. A., is Principal, and Mr. J. G. Gilbertson, M. A., is 1st Master. "A purely unsectarian institution." The result of last year's examination is such as "to justify the most sanguine hopes." Entrance free, Rs. 10; monthly fee for boarders, Rs. 30. The term begins Feb. 15th.

Report of Poona Y. M. C. A. Major Prideaux having resigned the presidentship, Mr. J. Jones was elected in his place. Mr. J. H. Jones is Honorary-Secretary. There are 64 members enrolled. There have been Bible-classes, weekly meetings, &c. for the spiritual growth of the members but no external work for the cause of Christ was undertaken in the year under report.

Genesis in Marathi. Revised Edition, 1886 Bombay Auxiliary Bible Society. Ed. Society's Press. This little book makes a very creditable appearance. A very unusual amount of care and labour has been bestowed on the revision of this book by the Marathi Translation Sub.-Committee, in the desire not only of improving the version of this particular book, but to show the directions in which change in the existing versions of the Bible seems to be necessary, and we think there is reason to believe that their care and labour have not been in vain.

The Indo-Burma Evangelist. Simla. November. Contents: Notes and Comments. The Second Coming of the Lord. Here and There. A variety of extracts on the Christian Life, Temperance, &c. The article on the Second Coming is particularly good.

"*The Railway Signal, or Lights along the Line.*" This is a monthly journal, published in London (186, Aldersgate St.) advocating Christian Life and Work on Railways. This paper seems well fitted to accomplish the important end it has in view. One penny.

We are favoured with copies of the following: *The Hospital* (weekly paper, London.) Bible Society's Monthly Reporter, November. The *Missionary Review*, November-December. *On Guard*, November. *Progress*, November. *Indian Notes and Queries*, Oct. Manual of the M. E. Church, October. Social Reform for the N.-W. Provinces; by Lala Baij Nath, M.A. *Nazr-i-Masih:* translated from Miss Havergal's work on Consecration, by Miss P. Rowe.

INTERNATIONAL BIBLE STUDY.

November 28, 1886.——*Rev.* 1 : 4-18.

See last Guardian.

December 5.——*Rev.* 5 : 1-14.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals."

He that sat on the throne was in the previous chapter thus addressed by the adoring hosts: "Holy, holy, holy, Lord God Almighty, who was and is and is to come." The triple homage may indicate the trinity. It is the throne of God. The book is a roll of parchment written on both sides. This indicates perhaps that the literal text has a figurative meaning. The seven seals are attached to successive portions; the loosing of one seal gives access to the first portion, that of the second gives access to the second portion, and so on. In the last chapter of Daniel we read, "Go thy way, for the words are shut up and sealed until the time of the end," till the coming dispensarion of the Spirit. The volume in the hand of the Enthroned One is the volume of the future history of the Church, future with reference to apostolic times. Her destinies in the coming ages were known to the Lord of all and to him alone.

All creation is challenged by a strong angel with a mighty voice to furnish some one worthy to undo the seals and unfold the volume, but in vain; no one is found competent even to look upon the roll. John was much distressed at this. Remembering how in the garden of Gethsemane the disciples were overwhelmed by the arrest of Jesus, because they had not given heed to the premonitions given by Christ, he felt keenly desirous that the Church should be apprised of the vicissitudes and trials

through which she would be called to pass. This book is called the Apocalypse, that is, the Unveiling. Its object is not to conceal but to unfold. But as men can only see things through the light of their own experience and know not the language of the future, it is necessary that future things should come to us in a language requiring interpretation. There is obscurity; as we go forward the darkness gives way to light. The second and third chapters of Revelation compel the reader to recognize the necessity of overcoming, in the strife with sin, that he may be able to read the things contained in the seven-sealed book.

"And one of the elders saith unto me, Weep not; behold the Lion of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof."

He then sees in the midst of the throne and of the four living ones and the elders, the central sun of the church and of the providential agencies that have to do with the church, a Lamb as it had been slain, the Crucified One, having seven horns, omnipotence, power every where available, and seven eyes, omniscience, expressed by the seven Spirits of God sent forth into all the earth. The Holy Spirit is the executive of the Godhead; he is present in all the churches; and by Him Christ is present. The cross has an everlasting significance; it is transferred to the throne of God, that men may know that God carries on his government, not by might nor by power, not by force and authority, but by non-resistance, so that the will of man may discover itself by what it does. We are to be made conformable to his death, and let men do with us as they did with him, then shall there be Pentecosts, outbursts of divine love overspreading the whole earth. Because he is the Lamb slain, he is the Lion of the tribe of Judah. The root of David; not merely the offspring of David, but the one that gave David to the world. He takes the book out of the hand that held it, and the four living ones and 24 elders representing the Old and New dispensations fall down before the Lamb, having harps and golden vials, full of odours, which are the prayers of saints, and they sing a new song, saying, Thou art worthy to take the book and to open the seals; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth. Observe here that the 24 elders and apparently the four living ones, are declared to be the redeemed church gathered out of all nations by the Gospel of the Cross. When John wrote this there was already a great host in heaven redeemed out of all nationalities. There is great joy in heaven because Jesus has prevailed to unseal the book of the future of the Church. To unseal the book is to furnish the means of understanding it, so that they who have an overcoming faith may attain to the true knowledge of what is taught, and by the same faith may claim in their own behalf the fulfilment of the glorious things therein shown to be the inheritance of God's children. By faith, this book of the Apocalypse was written, and these outbursts of praise in heaven would seem to be evoked by the fact that this book has been committed to writing and constituted the concluding portion of the sacred canon. When the people of God come to understand that their faith is to bring about the glorious things here spoken of the city of God, they will understand why there were such raptures in heaven. The New Jerusalem in heaven is panting above all for the day and hour when she shall descend from God out of heaven, and when the Lamb shall gather all together in One.

John then beholds a company of angels, in number myriads of myriads and thousands of thousands, (hundreds of millions and millions) saying, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing. What a marvellous transformation of the Church should we witness if all the riches, power, wisdom, strength of all saints and all creatures were seen to belong to Christ, and if all striving after honour, glory and blessing, were that these may be recognized in him.

The Bombay Guardian.

SATURDAY, NOVEMBER 27, 1886.

THOU STANDEST BY FAITH.

Because the Jews, the chosen people of God, refused to accept the Messiah whom God had appointed, thus showing that their nominal devotion to the Almighty was a mere cloak to their heart-alienation, "the kingdom was taken from them and given to a nation bringeth forth the fruits thereof." The rulers of the Jews, the chief priests and Pharisees, were awfully angry with Jesus of Nazareth for declaring that such a transfer would be made; and so far even were the disciples of our Lord from anticipating that thus it would be, that it was not for many years after the ascension of Christ that they fairly apprehended the meaning of the parables in which our Lord set forth this contingency. (Matt: 21 33-22: 14) The Jews failed to observe that election was along the line of faith; that the blessings conveyed by the covenant with Abraham descended through his believing prosperity; that the true circumcision is of the heart and not in the flesh; that the Jerusalem of earth may be in bondage with her children, while the Jerusalem which is above is free and the mother of us all. Paul, in the Epistle to the Romans, tries first in the 9th chapter to set this forth for the conviction of the Jew, and in the 11th chapter for the admonition of the believing Gentile. Addressing the latter he points out that the blessings which the Jew had been called to inherit, had, through his unbelief, been traversed to the Gentile; but wishes the latter to take strict note of the cause of failure and the condition of success.

He says: "If some of the branches be broken off;" some were, not all; out of the 6 or 8 millions then constituting the Jewish nation, 10 or 20 thousand had received the Messiah by faith; a small fraction of one per cent.; yet by the gifts of God and the accession of the Gentiles, this minority became a mighty power when the scattered Jews were like the small dust of the balance among the nations. "And thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root and fatness of the olive-tree; exult not over the branches; but if thou exult it is not thou that bearest the root, but the root thee." That is, we are built upon the foundation of the apostles and prophets. If we trace back the history of the Church of Christ we come to the Pentecostal period when Christian believers were all Jews, and ascending still higher we come to the Abrahamic covenant. We find among the nations a great deal of pride of religion; men glory at once in their nationality and religion; a feeling most inimical to that openness of mind that simply seeks the truth. The apostle saw that Christianity would one day be nationalized among the states, and in the measure that it blessed these States would they be tempted to exult in their spiritual superiority to other States and nationalities. If he had caught a glimpse of the wonderful pre-eminence that should be attained in these latter days by nations rejoicing in the light and liberty of the Gospel, he could not have been more emphatic in the note of alarm which he sounds. "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee." The Jews refused to entertain the idea that God would cast them off; throughout their history we see that this was the cause of disaster to them. Delivered from Egypt they refused to believe that they would not inherit the promised land, but their carcasses all fell in the wilderness. In the day of Jeremiah they refused to believe that they would be deported by Nebuchadnezzar, yet they were. In the days of Christ they could not tolerate the suggestion that there could be any transfer of their privileges to Gentiles; yet there was.

"Thou standest by faith." Thou Church of the 19th century, crowned with intellectual light, arrayed in a matchless civilization, moving amid the paraphernalia of telegraphs, railways, telephones, photographs, printing-presses and manifold mechanism, remember that thou standest not by these things. Let him that thinketh he standeth take heed lest he fall. There must be the recognized possibility of falling, in order that thou mayest look to Jesus and thus only stand. The temptation is to think that with so much of this world's prowess and prestige, wealth and splendour, honour and glory, thou hast less need of Christ, and canst bring the nations to thy feet with comparative ease. What half a million of pounds will not accomplish, the double of it will. If the doubling of our missionary income will not accomplish the work we have in hand, it must be trebled. The fact is that whatever militates against the exercise of faith weakens us. The world is not to be won to Christ by the gold and silver, honour and authority, wisdom and understanding of our times, but by faith, and faith so exhibited as to carry conviction to all that the victory is by faith alone.

There is faith in our modern Church, but is it the most conspicuous thing? We trow not. There is much high-mindedness, little fear; very little of that which God commends to our notice in these words: "Unto this man will I look, even to him that is poor and of a contrite spirit and who tremb-

leth at my word." This is in the last chapter of Isaiah, and from the 5th verse on the prophet shows the power that these "tremblers" have with God, no less indeed than the descent of the New Jerusalem.

THE MARTYRS OF UGANDA.

We are recommended to give our attention to matters that are true, honest, pure, lovely, and of good report. Communications from all parts of the world are daily poured in upon us, and it were well to single out from these, instances of generosity, self-sacrifice and heroism. Occasionally, a conspicuous instance of this kind compels the attention of all the world; a Gordon dying at Khartoum commands universal admiration and sympathy. General Gordon knew that the eyes of all the world were upon him when he went to the Soudan, though it was more to him (we trust) that the eye of the Lord of Hosts was upon him. But what shall we say when the sons of Africa, of a more degraded and barbarous tribe than those whom Gordon died among, suddenly rise up to give us examples of self-sacrifice and sublime intrepidity? The recent tidings from Uganda may well arrest the attention of all, and awaken in the breasts of many, serious thoughts about the way in which they themselves are treating truth and duty. How many in this country have been led on to a point where the acknowledgment of their convictions would expose them to bitter hostility and reproach and perhaps peril, and have then decided to stifle their convictions and turn away from the truth. Yet, in the very heart of Africa, among a most degraded and barbarous population, ruled by a blood-thirsty chief intolerant of any change of religion; a great number of men and women and even persons of tender age have been willing to undergo torture, mutilation and death, even death by burning, rather than give up faith in the Lord Jesus Christ. The story of what they have undergone is appalling. On one occasion thirty-two were burned to death together, a fearful holocaust. The successor of Mtesa has undertaken to stamp out Christianity in his country, and has been unresisted in his efforts and has been putting to death whom he will; yet he can neither terrify these young converts into submission, nor hinder the truth from taking possession of new hearts. It is truly noteworthy that after these barbarous executions men and women should come forward to confess Christ and receive baptism. We have been distressed by the sad (though honourable) fate of Bishop Hannington, captured, treated like a wild beast and savagely executed upon the threshold of the country that he came to bless; but there is something still more affecting in the courage and devotion displayed by people of the very tribe that murdered him, when the Gospel had reached their ears and hearts. A goodly retinue from Uganda have accompanied his spirit to the other world. The power of the cross is more gloriously displayed when a handful of persons belonging to such a tribe stand forth to confess the Lord Jesus and to seal their faith by dying at the stake, than when thousands embrace Christianity under circumstances that involve no temporal loss. We have in this country, many who speak admiringly of Christ, but who can furnish no such evidence of appreciation as are furnished by these poor Africans. If we suffer with him we shall reign with him, and the least of these African martyrs is greater in the eyes of the Master than many whose names are trumpeted among the churches.

These Natives of Uganda will rise up in the judgment and condemn many nations of renown that have heard without accepting the Gospel. Can we find any explanation of the fact that these instances of devotedness have occurred in Uganda rather than in India or China? The wise and prudent of this world are hindered by their supposed enlightenment from perceiving their need of the wisdom that is from above. Self conflicts with faith. The men of Uganda felt their need of a Saviour and looked to Jesus who gave them his Spirit, and thus nerved them to suffer and to die for him. "Blessed are the poor in spirit, for theirs is the kingdom of God." "Thou hast hid these things from the wise and prudent and revealed them unto babes."

PLAIN PAPERS ON SCIENCE AND RELIGION.

IV.

THE EXISTENCE OF GOD.

A. The Argument from the Common Consent of Mankind.

In the previous paper it was pointed out that the argument for the existence of God is cumulative and correlative. Not from one, but from many sources the evidence is derived; and the force of this evidence lies in the whole, not in any single one of its parts. We now proceed to take up the several lines of argument usually followed, beginning with that which is stated at the head of this paper—the arguments founded on the *Consensus Communis* of mankind, affording what is sometimes called the *Ethnic* proof of the Divine existence.

The human mind has never been in any age without what the Germans felicitously call, "God-consciousness," that is to say, an intuition, innate conviction, or assurance of the existence of a supernatural Being, upon whom we are in some way dependent and to whom we are in some degree responsible.

In saying that the idea of the existence of God is 'innate' or 'intuitive,' we mean that the human mind is so constituted as to apprehend it apart from proof or instruction, and without a process of logical reasoning. Of course no one for a moment will suppose us to hold that the full, sublime conception of God in the Christian sense—as a Spirit, infinite, eternal, immutable in being, wisdom, power, holiness, justice, goodness and truth—is intuitively attained. We only claim for intuition the simple conception of some higher, superhuman, supersensible Being. Starting from the intuitive idea of simple existence, which may be said to be the basis of *savage Theism*, it is possible for the reasoning powers to furnish various additional ideas as to the nature and attributes of this Being, gathered from the material universe and its phenomena, including man himself; but a supernatural revelation is absolutely necessary to give us the full, true, and highest conception of His character and relation to the universe.

The manifestations of this God consciousness are found among all peoples, races, and civilizations, and in every age. In many instances it may be so perverted and corrupt as to be hardly apparent or discernible; but the very perversions of the idea of God that have abounded on every hand, are themselves indisputable proof of the existence of the originally pure and true idea. Counterfeits imply the existence of good coin: caricatures affirm the existence of the normal originals. History and the extended observation of capable investigators testify to the existence in all ages of the world, and among all races, of the idea of an active, powerful, Superhuman Being, however the conception of his Unity and Indivisibility may have been obscured or lost sight of. There is in men a religious sentiment, an instinctive sense of dependence, a conviction that there is something above them in the world, something before which they ought to bow down and humble themselves.

Professor Max Müller ascribes this to the faculty of faith in man, "that faculty, which, independent of, nay, in spite of, sense and reason, enables man to apprehend the Infinite under different names and under various disguises." This eminent writer's *Essays on the Science of Religion*, will be found to furnish a most interesting, though incomplete, exhibit of evidence in confirmation of the position assumed in this paper. In his *Early Prevalence of Monotheistic Beliefs*, Canon Rawlinson grants the universal instinctive sentiment of religion which recognizes a supersensible 'something,' but refuses to admit that this instinct leads to recognition of the 'something' as monotheistic, that is, One and Indivisible. Nor does he allow that the monotheism which has existed in the world, apart from special revelation to the Jewish nation, could have been the result of the exercise of enlightened reason upon the data furnished by observation and experience: he ascribes it to direct Divine Revelation, granted first to Adam and Eve, and before and after the Deluge to Noah. The monotheistic idea was passed on to father and son, and when men turned away from God—"did not like to retain God in their knowledges"—the tradition died out gradually, and polytheism prevailed.

With the main position of the valuable work alluded to that the primitive or primordial religion was monotheistic and not, as some claim, polytheistic—we are in fullest accord. But we further believe that the basal conviction of the supernatural is written on the heart of man in characters which cannot be obliterated; though it has been perverted, misinterpreted, or disregarded by men in every age and in every part of the world. It should be pressed home upon the consciences of men, as Hodge says, that by their very nature they are bound to believe in a God, and that they cannot emancipate themselves from that belief without derationalizing and demoralizing their whole being.

Acknowledged by Ancient Philosophers.

The truth we are insisting upon was fully recognized by the ancient Philosophers. Cicero affirmed that "there is no nation so barbarous and wild as not to have believed in some Divinity, even if they have been unacquainted with his nature," and on this fact he founded his well-known argument—*that which is universal, that wherein all agree, cannot be false*. Plutarch emphatically asserts the same fact. "You may see states," he says, "without walls, without laws, without coins, without writing; but a people without a God, without prayer, without religious exercises and sacrifices, has no man seen. Artemidorus declared that "there is no nation without a God, without a Supreme ruler; but some honour the gods in one way, some in another." Guizot, the eminent French historian, in harmony with the ancients, says: "You may interrogate the human race in all times and in all places, in all states of Society and in all grades of civilization, and you will find them everywhere, and always, believing in facts and causes beyond this sensible world called nature."

Objections of Modern Anthropologists.

I am aware that some eminent modern philosophers and anthropologists, notably Sir

John Lubbock, dispute the universal prevalence of a religious sentiment and idea of a supreme Being. In his *Origin of Civilization* he endeavours to show that the Brazilian Indians, other South American tribes, Californian Indians, Pacific Islanders, the Andamanese, and other uncivilized peoples have no religion or conception of God. It cannot be gainsaid that his positions have been thoroughly refuted, as any one who reads Prof. Flint's *Anti-Theistic Theories*, must admit. Sir John Lubbock has built conclusions on the imperfect data furnished by others, and has drawn inferences which such authorities as J. G. Müller and Waitz have conclusively proved by incontrovertible facts, cannot be sustained. And he might have told us, as Flint says, what he surely must have known, that Humboldt whose travels in South America were so extensive, whose explorations were so varied, scientific, and successful, and who was certainly uninfluenced by traditional theological beliefs, found no tribes and religions without a religion; and that Prince Max Von Neuwied, in all his many and wide wanderings in Brazil, tells us that he found no tribes the members of which did not give manifest signs of religious feelings.

The eminent naturalist, for such Lubbock undoubtedly is, may not have meant to be unfair; but that he has been careless in collecting his facts and over-confident in presenting them to the world, is manifest. For instance, he quotes from Dr. Hooker's Himalayan Journals to prove that "the Lepchas of Northern India have no religion." Turning to the Journals it will be seen that what Dr. Hooker really said is: "The Lepchas *profess* no religion, though *acknowledging the existence of good and bad spirits*, etc.," clearly establishing the fact that the Lepchas do believe in, and are very considerably influenced by the idea of the supernatural.

Sir John also introduces the testimony of an anthropological sepoy, by name Duradawan, who lived some time among the Andaman Islanders, and who "maintained that they had no religion, and Dr. Mouatt believes his statements to be correct." The sepoy's testimony may be offset by that of Mr. E. H. Man, who for many years has been a deep and enthusiastic student of all things relating to these same Islanders. He tells us emphatically in his brochure, *The Aboriginal Inhabitants of the Andaman Islanders*, that these miserable people do believe "in a Great Being called Puluga, the author of all good, and in three chief evil Beings and a multitude of inferior ones."

As one has pointed out, gentlemen who have touched at foreign ports and gathered what information they could through inefficient interpreters, or from unscientific sepoys, can hardly be expected to acquire an intimate knowledge of uncivilized tribes and savage islanders. A single testimony from such a man as Livingstone on the point in question, is worth more than the opinions of a dozen rapid travellers of the type of Captain Grant and others who have "walked across Africa." Livingstone, who lived among the most degraded African tribes, was familiar with their language, and acquainted with their habits and modes of thought says: "There is no need for beginning to tell even the most degraded of these people of the existence of a God, or of a future state—*the facts being universally admitted* . . . On questioning intelligent men among the Backwains as to their former knowledge of good and evil, of God, and of a future state, they have scouted the idea of any of them ever having been without a tolerably clear conception on all these subjects."

Max Muller, whose words may be supposed to have some weight on this point, says: "There is perhaps no race of men so low and degraded as the Papuas. It has been frequently asserted that they have no religion at all; and yet, these same Papuas, if they want to know whether what they are going to undertake is right or wrong, squat before their *Karwar*, clasp their hands over their forehead, and bow repeatedly, at the same time repeating their intentions. If they are seized with any nervous feeling during this time, it is considered as a bad sign, and the project is abandoned for a time; if otherwise, the idol is supposed to approve. Here we have but to translate what they in their helpless language call 'nervous feeling' by our word 'conscience,' and we shall not only understand what they really mean, but confess, perhaps, that it would be well for us if, in our own hearts, the *Karwar* occupied the same prominent place which it occupied in the cottage of every Papua" (*Chips from a German Workshop*).

Most anthropologists place the Australian aborigines at the very bottom of the human race; yet of them Sir Thomas Mitchell asserts on the authority of Bishop Salvado and others, that "they believe in a Being all-powerful, who created heaven and earth, who they call *Motogon*, and in an evil spirit called *Cienga*, who receives equal homage with *Motogon*." Rev. W. Ridley, who has lived a great deal among the Australian aborigines, writes to Sir John Lubbock of the Kamilaroi and Wiradhuri tribes, which have "a traditional faith in *Baiamai*, the all-maker;" and another missionary records the fact that these people ascribe to *Baiamai* "three of the attributes of the God of the Bible—supreme power, immortality, and goodness" (*Theistic Problems*, p. 38). The traditions of the wild Karen tribes of Burmah, as is well-known, include the distinct and almost Biblical idea of God as an omnipotent, omniscient, omnipresent and holy Being. It has been conclusively established by the independent testimony of missionaries that among certain Central African tribes, which have been said to have no conception of God, there is the idea of a Being whom they call *Kabeza*, explaining that he it is who made all things, and that he sustains more or less intimate relations to nature and mankind.

Opinions of some Eminent Thinkers.

It is not advisable to introduce more evidence on this subject in the present instance; suffice it to say that we believe it to be an incontrovertible truth, that a nation or tribe of pure atheists is yet to be discovered. We may here quote the opinions of a few great thinkers on the particular point under discussion. "Unworthy and degraded as are many of the beliefs on the subject of a Higher Power that are to be found in the heathen world, some groping after the Great Unseen, some tentative intuition, some shadowy belief there is to be found always and everywhere"—(Liddon.) "Religion is virtually universal. The world has been so framed, and the mind so constituted, that man even in his lowest estate, and over all the world, gives evidence of possessing religious perceptions and emotions. However beclouded with ignorance, sensuousness, and passion his nature may be, certain rays from a higher world reach his soul."—(Flint.) "There are two different, indeed opposite and almost contradictory, conditions of the human mind—not unfrequently of the same individual mind at different times—in regard to religion, arising from this cause: that whilst man, created in the image of his Maker, has the faculty of apprehending the Infinite, and a consciousness of Him who is Infinite—in other words, the *spiritual* faculty—yet his natural tendency is ever to substitute false and earthly and carnal conceptions of God and of religion for those which are true and Spiritual."—(Cotterill.) "It is indubitably certain that all men under all known, and therefore under all truly natural conditions, do spontaneously recognize the Divine existence as more or less clearly revealed to them in the constitution and conscious experience of their own souls, and in external nature . . . The idea of God is proved by all history to be innate in the sense that the constitutional faculties of the human soul do, under all natural conditions, secure the spontaneous recognition, more or less clear, of God as the ultimate end of all being."—(Hodge.) "Belief in a God may be rather supposed to have its foundations in the stirring sensibilities of the human soul. This alone sufficiently accounts for its universality. If its universality is ever perchance denied, the denial is based upon deflections so few, and with characteristics so faint, that we may regard them as a deflection from man's normal moral condition. The religious feeling, it cannot be denied, may be susceptible of decay, as the conscience is of being enfeebled or corrupted, and, in effect, destroyed; but the ruins that remain attest its original character."—(Reid.) "Human thought must recognize God just as certainly as itself and the world. Man in becoming conscious of his own personality, becomes at the same time conscious of his state as a conditioned and limited being; from which follows, as a necessary corollary, the acknowledgment that there must be a Being who is absolute and unconditioned. This consciousness of God is a universal fact of ethnology and psychology. If it were an error, it would, like any other error, have long ago vanished."—(Christlieb.)

Beautifully has Longfellow, in his *Hiawatha*, voiced the truth dwelt on above:—

> "Every human heart is human,
> And even in savage bosoms
> There are longings, yearnings, strivings,
> For the good they comprehend not;
> And the feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened."

This, then, in substance—the universal belief and common agreement of mankind—is the first of the several converging lines of evidence of the existence of God, which we have proposed to set forth. As was previously pointed out, it is not claimed that this argument, (or for that matter, any other possible argument,) infallibly *demonstrates* the Divine existence. It is one of the many *presumptive proofs* and substantial *probabilities* on which the complete complex argument is founded. If there be no God, universal humanity is in error; and if that be so, we have no guarantee for truth on any subject. That such an idea has come to take ineradicable possession of the universal human mind is utterly inexplicable except on the grounds held in this paper. Wherever the missionary goes, he may be quite sure of finding the people, however uncivilized, degraded, and ignorant, with a consciousness of God as a basis on which to build the further and higher and necessary revelation of Him as embodied in the Scriptures. The truth with which the apologists of the first centuries again and again encountered the heathen was, as Luthardt points out: We bear in our own souls testimony to God, and we cannot help knowing Him and being conscious of His existence.

J. E. R.

(*To be continued.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

A CORRECTION.

To the Editor of the "Bombay Guardian."

Sir,—Much to my surprise I find that I occupy a considerable space in your columns with reference to my supposed desire for the erection of a Pantheon in India where Christ might be commemorated side by side with oriental sages and prophets. I must confess that had I really advocated such a scheme,

your castigation would have been well merited; but I wish decidedly to state that "I believe in One Lord Jesus Christ," who said "no man can serve two masters."

The misapprehension arose in a manner which I cannot perhaps explain better than by taking the familiar verse from our Bible—"the fool hath said in his heart there is no God." If the leading seven words in the above be omitted, it is easy to quote the Psalter as stating that "there is no God." This is what has been done with my lecture. Every word in the quotations given is correctly reported, but the report does not go far enough. The extracts, on which you comment so severely, were all made at the beginning of my lecture and most of them were in the form of questions. The rest of my remarks were devoted to answering these suggestions decidedly in the negative and in establishing the truth that "Jesus only" must and shall be king to the exclusion of all rival claimants to His throne.

I must, however, confess that there is one aspect of the question in which I would welcome the erection of an eclectic temple. Such a scheme was the dying effort of an effete paganism in the early centuries of our era and it resulted in the greater triumph of the faith. I am sure that were the thing tried to-day in India, it would issue in nothing else than the proverbial new wine in old bottles. And so I should be thankful to learn that it was being revived in India—only the pantheon (as you call it) would have to be erected, *not* by Christian clergymen, but by those who find in despair that Christ must be recognised and who, unwilling to accept Him fully, are willing to compromise like Pharaoh when he offered to let Israel go, if he might only keep back their flocks and herds. In the end Pharaoh learnt the hopelessness of compromise.

The duty of the Christian church is plain The exclusive claims of her Lord must be asserted by her with no uncertain voice. Meanwhile if non-Christians admit Christ into their eclectic systems, we can regard this as being a sign of the approaching time when "Jesus only" shall rule over the many peoples of this land.

A. R. MACDUFF.

Lahore, Nov. 18th, 1886.

DEAR BROTHER,—It is with painful regret I have to record the fact, that in the military hospital, at Nasirabad, there are 3 serious cases. A young man, of 26 summers, of the B/2 R. A., Bennett by name, is suffering from hydrophobia, which shewed itself a month after the bite had been received (the bite was slight, and he neglected to cauterize it) from a comrade's dog, which he had been in the habit of teasing. No hopes of his recovery are entertained.

As the doctors here are helpless in the presence of such a disease, regarding it incurable, I think the Indian Government ought, at once, to introduce Monsieur Louis Pasteur's (the French scientist and eminent healer of hydrophobia) system of cure for hydrophobia; since, I presume, his advice and treatment are available.

Dogs in the barrack-room are a perfect nuisance. Persons clothed with garments, or clad in a uniform other than the one donned by their masters, must not approach the building. Some of the soldiers are foolishly and madly fond of dogs, and would think nothing of caressing a mangy cur.

A few months since I was placed in a queer predicament, with 4 or 5 of these animals after me. Last week, and also a few weeks ago, I was pestered by these unwelcome brutes.

There are some folks in this world, who spend more time on their dogs and cats than they do on their families and their precious souls. The dogs must be everywhere. Dogs in the dining-room, dogs in the private chamber, dogs in office, dogs in chairs, dogs in beds, dogs in carriages, dogs in the lap, and dogs even in the church. Dogs, let all people take note, are strictly prohibited from attending the house of God.

The Surgeon-General of the Bombay Presidency, in his tour of inspection, arrived at Nasirabad on Friday last. I trust this case of hydrophobia in the hospital, will have the effect of the issue of a stringent order by him, regarding the canine tribe now at large in the barrack precincts.

The two other cases in hospital have been caused by bites not from a snappish cur, as in the above case, but from what is called the "brewer's dog"—a dog whose bite destroys both soul and body. The four-legged dog has been destroyed. But what about this hideous, rabid, legless dog? Would to God that our Government could see the untold misery and mischief wrought by it and in a manly way dispatch it right off!

T. E. F. M.

22nd Nov., 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)

Pastor—Rev. William Bell, M. A.

Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

FORT M. E. CHURCH BUILDING FUND.

Previously Acknowledged ...	Rs.	135
William Watson.....	,,	100

REV. C. R. THOBURN will preach in Grant Road Church to-morrow at 11 a. m. Theme: "Our Mission in India."

MR. ANDREW FRASER, C. S., will give an address on Wednesday evening, 7-45 o'clock, in the Grant Road Church. The public are invited.

SCIENCE-LECTURES.

(*Communicated.*)

It has been arranged that a series of six Science-Lectures—three in English and three in Marathi—will be delivered in the Hall of the Free Church College, Khetwadi, under the auspices of the F. C. College Literary Society. From a perusal of the list of the lectures given below, it will be seen that the subjects are all of great interest and importance. The lectures will be illustrated by experiments, and it is intended that the subjects shall be treated in an easy and popular style; so that students of Schools and Colleges, as well as the public in general, may derive benefit from the lectures.

Admission to these lectures will be by tickets. In order to provide funds to defray the expenses incidental to the course, the price of the tickets for the whole series has been fixed *at annas* 8 *for gentlemen and annas* 4 *for students.*

Tickets may be had at Rádhábái and Co., Kalbadevi Road, or of Mr. B. B. Nagarkar, F. C. College; Mr. S. G. Welankar, St. Xavier's College; Mr. D. H. Bharucha, G. M. College; and Mr. Vaidya, Elphinstone College.

Following is a list of the lecturers and their respective subjects. The dates refer to the month of December, the time of each lecture being 8 p m

Wednesday, 1st— Dr. K. R. Kirtikar—*Observations in Popular Botany (with microscopical demonstrations)* in English

Saturday, 4th—Dr M. G. Deshmukh—*Food*—(Marathi).

Wednesday, 8th—Prof. W. M Alexander—*The Spectroscope and Solar Physics*—(English)

Saturday, 11th—Mr. J B. Modak—*Wonders of Astronomy* (Marathi).

Saturday 18th—Dr. S. W. Kâné—*The Five Senses of Man* (Marathi).

Wednesday, 22nd—Rev. Dr. D. Mackichan—*Electricity with Experiments* (English.)

Epitome of News.

SATURDAY, NOVEMBER 20.

—A Fakir is charged with murdering two women in Kurrachee. One of them was his mistress.

—The *Jame-Jamshed* complains that the *Pioneer* and the *Englishman*, which are known for their opposition to native interests, have some special favours conferred on them by the Government of India. In a circular issued by Mr. H. M. Kich, officiating Postmaster-General of Bengal, it is stated "that the *Pioneer*, which is a privileged newspaper, generally weighing under ten tolahs, should not be charged with postage, when it exceeds that weight." A similar circular is issued with regard to the *Englishman*, but the word "privileged" is omitted from it.

—*Times of India*: A correspondent writes to us from Mandalay under date of the 7th November:—We are going to try the same game on to pacify the worst districts of Upper Burmah as was successful in La Vendee and other parts of France in the last century, namely, to surround a district with mobile columns, go for the dacoits wherever we can hear of them, and then destroy all their stockades and strongholds. We don't expect much fighting, but a lot of hard marching and roughing it. I have 65 miles to march to my side of the cover, and the four columns throw off on the 15th instant. On one of the leader's head is a reward of Rs. 5,000. He is a perfect devil, but ge have got a little bit of salt for his tail. We are all of us more of opinion than ever that this is a fine and paying country.

It only wants quieting, and every day, in spite of the *Times'* correspondent, we are getting a firmer hold, and much good work has been done.

—*N. Y. Independent:* . . . . A little religious story, "Christie's Old Organ," happening to meet the particular approval of a Brooklyn lady, Mrs. Walter T Hatch, she induced its republication by a well-known firm; and, finding that its usefulness became more and more evident, she has had it printed in a dozen languages and gratuitously circulated all over the globe. She has spent not far from a hundred thousand dollars in printing and distributing this single story; a remarkable anecdote to add to the history of mission literature.

Monday, November 22.

—Amongst those who have passed the first B. A. Examination, is Miss Cornelia Sorabjee, daughter of the Rev. Mr. Sorabjee, of Poona.

—The Government has agreed to allow China to have a port on the Irrawady above Bhamo.

—Babu Sagore Dutt, who died in Calcutta the other day from the effects of a carriage accident, has left 12 lakhs of rupees for the purpose of building a native alms-house, hospital, and school in Calcutta.

—*Kaukab-i-Hind:* Our readers will be glad to learn that the labours of the missionaries at the Ajudhiya *mela* last week were crowned with success. Of the Methodist Mission the Rev. Mr. Knowles of Gonda and the Rev. Mr. Lawson of Sitapur, accompanied by a strong staff of Hindustani preachers, were present throughout the fair. The Rev. Mr. Elliot of the Wesleyan Mission, Fyzabad, was also present with his helpers. From Mr. Knowles' letters we glean the following particulars. In the first service, Wednesday the 10th inst., *ten* were baptized including one woman: in the evening service three more Hindus were baptized, one of them a *fagir* from Nepaul. In the morning service on the 11th, the great day of the fair, Mr. Knowles baptized eleven more Hindus and one Mahomedan; the latter is a school teacher and knows English. In the evening six more Hindus were baptized. The head *mahant* of the famous Monkey temple (Hanumán Garhi) who has a following of 500 or more, came to the preaching and confessed that he was convinced and convicted and said that it was "*dunyà kà jhagrá*" (Entanglement in temporal matters) alone which kept him from being baptized. This was certainly a remarkable confession and indicates how powerfully the Gospel message faithfully preached at these great *melas* is making its way to the hearts of rich and poor alike. Let earnest prayer be offered that this man with all his disciples may have courage and grace given him so that he may confess Christ in baptism.

On Friday the 12th, seventeen others were baptized, making in all 48, with but two or three exceptions all Hindus. In the afternoon Mr. Knowles and the native preachers went to the leading street to preach. They found the Bairágis very much stirred up over the baptisms and inclined to give trouble; they would not allow any more baptisms to take place though many were ready and while Mr. K. was standing preaching in front of an unfinished building, in the midst of a large crowd, one of these opponents more cowardly than the rest, crept up to the top of the building and dashed an earthern vessel (*garra*) on Mr Knowles' head. Mr K. was stunned but not seriously hurt: he went on preaching but the noise and uproar were so great that he was obliged to desist. The man who did the mischief could not be found. We are very thankful that the Missionary escaped unharmed and trust the Holy Spirit may lead his persecutor to Christ.

Most of the converts were from the trans-Gogra country, Gonda, Basti and Gorakhpur. Their addresses were taken and efforts will be made to secure their being cared for: many will join us in praying for their welfare. Miss Blackmar, of the W. F. M Society, Lucknow, with a band of helpers, was also present and reports a very interesting work among the women.

—*Indian Witness:* The Rev. G A. Bond and his wife sailed from New York on the 10th of October, to join Mr. Oldham at Singapur. Mr. Bond is a son of the Rev. William Bond, a well-known and highly-esteemed Wesleyan minister of England. He has done some very valuable work in the United States, and is spoken of as a workman who truly needeth not to be ashamed. Mr. Oldham, who has been standing alone so long, will no doubt be more than thankful to welcome so valuable a colleague. Mr. Bond, we believe, will take charge of the English congregation in Singapur.

—Sir Wm. Muir to Mr. Malabari: "I have always been strongly of opinion (and I think I expressed the same in the Legislative Council some 20 years ago) that the betrothal or marriage of minors should not be held binding at law unless consummated—that is, that specific performance of the contract made by parents or guardians should not be enforced.

—Though slightly less stupendous than the contemplated Forth Bridge, the structure that is to be carried over the Indus near Sukkur far eclipses in length of span anything hitherto seen in this country. In principle it much resembles the Forth Bridge, consisting of two cantilevers united at the centre of the span by a girder. The span, clear between abutments, measures no less than 790 feet. The bridge is for a single line of railway of 5 feet 6 inch gauge, and will be entirely constructed of mild steel plates and bars, rivetted together with steel rivets. The total weight of the two cantilevers, exclusive of the short central girder, is as much as 8,000 tons.

Tuesday, November 23.

—*The Rock:* Miss Mead, of Mrs. Meredith's Medical Missionary Institute, Clapham-road, has passed the Edinburgh College of Physicians, and is now ready to proceed to Jeypore, to take charge of the Indian Female Normal Society's medical missionary station there.

M. Pasteur has stated at the Academy of Sciences that two thousand four hundred and ninety persons had undergone treatment for hydrophobia during the past year, that one thousand seven hundred and twenty-six of those were French, eighty English, and among the French there had only been ten deaths.

A commission of engineers started from Paris on Nov. 2 on their way to the French Congo, where they are to study the country with the view of laying down a railway from the sea to Brazzaville.

The Shop Hours Regulation Act came into operation on Nov. 1. Under the provisions of the new Act young persons under eighteen years of age must not be employed for a longer period than seventy-four hours, including meal times, in any one week, under a penalty not exceeding 1£ for each offence.

—*Leisure Hour:* A certain country clergyman used to tell a good story of his going to a new parish and asking a parishioner what his occupation was. "I am the village ratcatcher," the man replied; "and what are you?" The clergyman answered that he was the village parson, whereupon the ratcatcher was good enough to observe that he supposed "we must all get a living somehow." Mr. Spurgeon told this anecdote to his students, and commented on it to this effect:—"If a man's one object is to get a living, let him by all means take to ratcatching rather than to preaching. It is probably legitimate to kill vermin to earn your bread; but it would be a prostitution of the sacred ministry to pursue it with that design. It is to be feared that not a few look upon the work in that light; and in their case it is to the loss of the church that they did not buy a ferret and a couple of dogs and seek small game under the floors of barns and stables. They would then have cleared men's houses of pests; but as it is, they are themselves the pests of the house of the Lord. Preach with a single eye to the glory of God, or else hold your tongue."

—*Overland Mail*, Nov. 5: The *Figaro* of Nov. 4 says:—"We recently referred to the fact that the Emperor of Russia had killed one of his aides-de-camp. The assertion was denied. But it now appears that our statement was correct. A near relative of Count de Reutern, now staying at Basle, has written a most heartrending letter to a friend, containing the fullest particulars regarding the serious affair. M de Reutern was killed by the Emperor. The Count was smoking a cigar when the Emperor entered his room. He wanted to hide his cigar, and the Czar, perceiving the smoke, shot Count de Reutern dead."

—The republican gains continue, and the Democratic majority in the next Congress will be very small. The *New York World* says that the Government control will be imperilled. The final returns from Kentucky show that Mr. Carlisle, Speaker of the House of Representatives, has been re-elected, though by a narrow majority. Indiana has been carried by the Republicans. The returns from California, though still incomplete, indicate that the Republicans have been successful. The composition of the new House of Representatives is still undecided, but all indications point to the Democratic majority being reduced to a few members. Among the candidates returned are three or four labour representatives. The Vermont House of Representatives has passed a Bill conferring the electoral franchise on female taxpayers.

Wednesday, November 24.

—The British flag has been planted upon the island of Socotra. The *Times of India:* The island, which is seventy miles long and twenty miles wide, has a population of about three thousand, of whom the greater part are Bedouins, with a mixture of Arabs, negroes, and people of Portuguese descent The low-lying belt which surrounds the island is highly productive, but the rest is rock and mountain, and Socotra, from the economic point of view, is no great acquisition. But we should not have been quite content had the Government allowed it to pass into the hands of others—a contingency which doubtless was not far off, and which they have done wisely in anticipating.

—The *Christian Life* (Unitarian) says: "The most recent circumstance which has touched Mr. Voysey without effecting any improvement in him, is the defection of Professor Newman. The Professor has joined the "Christian Kingdom Society," a body, the members of which are held together by the single pledge "that they shall endeavour to render faithful and loyal obedience to the spirit of Christ." Professor Newman explains that by "the spirit of Christ," he means "the Christian spirit as understood by the Apostles;" and on this understanding he has given "a willing assent to the basis of the Society. This is a sad compromise, according to Mr Voysey; he shrinks in dismay from the thought of being "saddled with the utterances" of the Professor ("saddled with utterances" is good). Hence the sermon before us, which is to prove that "the moral excellence of Jesus Christ has been enormously overrated;" that Jesus Christ may be apologised for "on the score of mental derangement," but cannot be defended. * * * * * Voysey perceives, with absolute clearness," that we Unitarians are very far from being in his boat. As he truely says, "by the small minority calling themselves

Unitarian Christians" Jesus Christ is "devoutly reverenced as a Lord and Master, and as a perfect specimen of humanity, high and far above all other men." This is our "inconsistency" and "false sentiment," from the Voysey point of view. After quoting the above the *Indian Messenger* (Brahmist) says its sympathy is with Mr. Voysey.

—*Subodh Patrika:* Dr. Anandibai Joshi and her husband arrived in Bombay on Tuesday. She, however, we regret to say, is laid up with fever.

—Mr. P Ryan having returned from leave, has taken over charge from Mr. W. Webb, who was acting Second Presidency Magistrate.

—Bishop Speechly in the *Madras Ch. M. Record:* When I was last in England the Archbishop of Canterbury kindly granted my application to confer on Archdeacon Koshi the honorary degree of B. D, but when informed by his Grace's secretary that the fees would be 57*l*, I was unable to meet this large sum, and so having no influence and being a bad beggar, I have not yet obtained what the Archdeacon deserves.

Thursday, November 25.

—*Bombay Gazette:* The Eurasian and Anglo-Indian Association of Western India have decided to establish a Mutual Benefit Building Society, limiting proprietorship [in the first instance] to members of the Association. Already over one and a quarter lakh of the capital has been taken up in Bombay. The prospectus of the Society will shortly be advertised.

—The work on the Assam and Behar Railway is to be proceeded with, after having been stopped for two years. The engineers in charge have received orders to begin at once and to finish the line as soon as possible.

—Correspondent of the *Bombay Gazette:* The Vernacular papers contain accounts of a widespread temperance movement among the *kunbis* of the Konkan, especially in the Colaba and Thana districts. It is also stated that the Government officials in these districts, instead of showing sympathy with a noble cause, are arrayed, for the sake of the revenue, on the side of the liquor-sellers, who are striving by intimidation and bribery to break up this combination against their interests.

—*New Dispensation:* The birthday of the Minister was celebrated yesterday by the students of the Keshub Academy - an institution founded under the management of Bhai Prasanna Kumar Sen There was a meeting presided over by the Rev. K. S. Macdonald and addressed among others by Mr. Cotton, Babu Kali Charan Banerjee, Bhai Gour Govind Rao and Pandit Brahmavrata Samadhyavi. Mr. Cotton spoke of the apostolical enthusiasm of the departed, Babu Kali Charan Banerjee in a graceful speech dwelt upon the principal traits of his character, Bhai Gour Govind explained his power of assimilation and Pandit Brahmavrata eloquently described his manysidedness. All the speeches were good. The meeting conclusively proved that the experiment of an annual commemoration of the kind might be safely repeated in the future.

At Lily Cottage the occasion was celebrated by prayers, sankirtan and a striking *Jatra* on a new principle started under the auspices of Babu Kunja Bihari of Mudiali.

—Professor May Muller to Mr. Malabari: That infant-marriage has no sanction whatever from either Sruti or Smriti I told you from the very first, and I see that no pandit now ventures to gainsay that. Manu wishes a young man to marry when he may become a Grihastha, *i. e*, when he is about 24 years of age. * * * * * The argument derived from Sruti and Smriti may by this time be supposed to be surrendered, and the case stands simply thus:—"Infant-marriage is a native custom, and we do not want the Government to interfere." I have not a word to say against this argument, provided always that no tort is inflicted on individuals. Government does not deserve the name of Government if it declares itself unable to protect each individual subject against personal torts, whether sanctioned by custom or not. Now, infant betrothal is a tort—it is a contract made without consent of one of the parties. If, therefore, that party suffers and wishes to be released from an unjust contract, the Government ought so far to protect him or her. Whether the Government is foreign or native, does not matter. It is *your* Government as long as you accept it, and enjoy all the advantages of it; and to turn round and say that your Government should not prevent and punish iniquity is self-contradictory. Do you not invoke the aid of the Government to stop drunkenness or Thuggee? The Thugs appealed to custom and to their protecting goddess, but the Government did not listen, but did its duty Now, ask any high-minded woman, what is preferable—to be killed in the most expeditious way, once for all, or to be married to a man whom you loath—and I believe the answer cannot be doubtful. The custom of infant betrothal is unjust; the custom of infant-marriage is criminal.

Friday, November 26.

—The Str. *Assam*, with English Mails, left Aden for Bombay, Wednesday, 6 p. m.

—H. E. the Viceroy is now at Hyderabad, Deccan.

—A Despatch from the Secretary of State to H. E. the Governor in Council, intimates that the following gentlemen have been appointed members of the Bombay Civil Service:—Messrs. John Newman Harden, George Carmichael, Arthur Rivers Bonus, William Didsbury Shephard, Edward Millard Pratt, and Hamilton Law Harvey.

—*Times of India:* Exchange.—The market opened at 1s. 5 13-16d. Demand to-day and at 1s. 6d. for Credits, but the pressure for Bank paper was so strong that in a few hours no better than 1s. 5 9-16d. could be obtained, ready and forward. As the storm of buyers passed away a slightly steadier feeling supervened, but there was a general disposition to await further news from other markets. It is rumoured that three months' Credits were placed at 1s. 5-13-16d., but it was quite an outside rate. At the close 1s. 5⅞d. was the best obtainable, ready and forward.

—Deaths last week, 356.

—The Annual Choral Festival in the Cathedral, came off on Wednesday.

—A wealthy man from Nevada was about to have his boots blacked the other day in Chicago when to his astonishment he discovered that the boy at his feet was his own son, who had run away from home a year ago. The boy, as soon as his identity was discovered, dashed away into the crowd and could not be found

—*Times of India:* Lieutenant Campbell, 20th Punjab Infantry, having been bitten by a dog which subsequently went mad, has left Allahabad for Bombay *en route* for Paris to consult M. Pasteur.

Selections.

LETTER FROM BISHOP TAYLOR.

Stanley Pool, July 19.

Richard Grant.—Dear Brother:—As I wrote you our party, with all our freights, arrived at Matadie by the Congo State steamer *Herron* on Thursday, June 24th. A good camp had been prepared some months before for the temporary sojourn of some government officers and employees, half a mile from the landing, in which we encamped. Mr. Malony, the Congo State Chief of Matadie, according to instruction from the Administrator-General, rendered us every facility possible. We stored all our stuff in the government warehouse, and arranged with the chief to deliver it to the carriers we may send. On Friday A. M. Mr. Allan, the chief of the English trading station at Kalakaba, sent his boat to carry me to his place in search of carriers. More than a hundred had brought ivory to him the day before, but sold their ivory for goods, which gave them more cargoes for their return trip than they brought in the ivory; so I failed to secure any carriers from that crowd. But Mr. Allan introduced me to a captain of the carriers, who said he could secure me 50 carriers on his return to Lukungw, 120 miles en route to Stanley Pool. So I gave him "book," viz., a written statement of our agreement for 50 men at the usual rates of stations and wages. He was to report to me at Lukungw in 10 days. All advisers told us that we could not get carriers short of Lukungw, and probably not even then, so I determined to go on to Lukungw without carriers if need be, having with us 10 Kabindas, from Bro. Judson's industry. On Sabbath morning Bro. Clark, the superintendent of the Livingstone Inland Mission, took breakfast with us, and said he thought he might be able to send us a few carriers. His residence is at Polobola, 4 hours over the mountains. A chief and 3 of his men from Congo de Lembra, 2 days' travel, away on the path to Stanley Pool, stopped at our camp 3 days, and promised to secure for us 50 men, and command them as head men to Lukungw, the half-way station, where we have to get new sets of carriers on to the Pool. We arranged that on Monday, June 28th, I and Bros Teter and Barr should go on with our 10 Kabindas to Lukungw, and provide carriers, and that Bro Shoreland should go on with the said chief to Congo de Lembra, and if successful in securing the 50 carriers to come on with the remainder of our company, On Sunday night 3 of our Kabindas ran away. On Monday morning I told the head man among them to have a palaver with the rest of them and decide whether they all wished to run away, or whether they would carry for us according to agreement and let me know after breakfast. So when I called on them for their decision, they returned answer that they were afraid to go into the interior; so I told them that we had no use for cowards, nor people who would not carry. So they immediately packed up and left; and though left without a carrier we were glad to get rid of the Kabindas.

I then went to the government house. The chief said a caravan has arrived that morning, that I might have 15 of them to carry to Lukungw, and he would pay their rations and wages, and charge us nothing. The government had fulfilled all it had promised in the way of transport, viz., to land us at Matadie, but I thankfully accepted this additional and most opportune favour. At 12 noon that day we started, and having gone 4 miles over the mountain, and down to the ferry at the M'pozo River, we met a caravan of 26 carriers. A black boy of about 15 years spoke to me in good English and handed me a letter. It was a note from Bro. Clark, to say that he had sent me 26 men to carry to Lukungw So I wrote Bro. John Newth, the young missionary I got from London, a very energetic business man, to give cargoes to the 26 men and send them on. We went on that P. M. to Polobola and were most kindly received and entertained by Bro. Clark and his good wife. By noon Tuesday our 26 men arrived from Matadie, and at 3 P. M. we proceeded on our journey. I will not now note the details of the journey, 240 miles, except to say that Bro. McKitnich, the Livingstone inland missionary, at Lukungw, told us that he could get men without difficulty and would gladly engage them in small caravans as they might come to hand, to bring on our stuff. So I arranged to leave them all the trade currency to pay rations and wages

from Matadie to Lukungw and thence to the Pool. This transport problem is the most difficult of all other problems on this line to solve. The missionaries we have met belonging to the two societies operating on the Congo, the English Baptists and the Livingstone Inland, now belonging to the American Baptist Missionary Union, have given us an assuring welcome, and shown us great kindness. The Lord bless and reward them. He will. We arrived here safe and sound on Friday morning, July 16th. We saw the chief of this district the same day, and everything clearly indicates that the King has come along in advance and marked out and prepared our way according to our expectation. We cannot anticipate Him, but probably He will have us start a base for a line of mission stations to be opened in the near future at Kimpoko, at the north-east corner of Stanley Pool, and at the junction of the Sankura and Kassai Rivers, about 400 miles from here. These are the two great strategic points for work on the three greatest rivers of South Central Africa, the Congo, Kassai and Sankura, the two latter but recently explored, are of equal size, and both together greater than the Congo, above the Kwa mouth, or junction of the Congo and Kassai

We are going in with Jesus Christ, the King, to do business on a scale somewhat commensurate with the demands of the perishing nations of Africa; and the available supply of infinite love and mercy. We go on immediately to Kimpoko, D. V., and commence work, and hope for the arrival of the rest of our party in a week or ten days. I expect that our friends and patrons in America and England will stand by us and work with God in providing all the money, and all the men and women from home that the King may require, for the accomplishment of the stupendous undertaking we have in hand. Glory to God in the Highest, peace on earth and good will to the oppressed peoples of Africa. Amen

Your Brother,
WM. TAYLOR.

(*Chr. Standard.*)

A CLERICAL INJUNCTION.

DR. NEVINS exhorts his readers, saying: Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion, and not taking a religious newspaper! A member of the visible Church, and voluntarily without the means of information as to what is going on in the Church! A follower of Christ, praying daily, as his Master, "Thy kingdom come," and yet not knowing, or caring to know, what progress that kingdom is making! But I must not fail to ask if this person takes a secular paper? O certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the Church: and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favour of the world; how defend himself against the charges it involves? He cannot do it, and he better not try, but go immediately for some good religious newspaper; and to be certain of paying for it, let him pay in advauce. There is a satisfaction when one is reading an interesting paper to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now suppose you were the publisher, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.

Miscellany.

—From the Missionaries in Uganda: On May 20th Mr. Ashe writes: "It is with the deepest sorrow I write to say that the storm of persecution has again broken out. The first actual trouble arose from a page who was baptized here last February, refusing to consent to a sin of which it is a shame even to speak, and to which the king had wished to make him a victim. The lad refused, and was cruelly beaten, but has since been released; but this, and the fact of a princess having burnt some magic charm, so enraged the king that he sent and apprehended most of the leading Christians, both those who read with the Frenchmen and ourselves. We hear that two victims have already sealed their testimony with their blood. Several members of the Native Church Council have been arrested. We hear that as many as 70 people have been seized, and we hear that they are going to burn them, which may the good Lord forbid!"

Mr. Ashe gives particulars of individual cases. Two or three are selected: "Nakumba, a Muganda boy aged about fifteen or sixteen, who from the very first hearing always showed a deep interest in the teaching of the missionaries. He was baptized with 15 others on Christmas Day, 1883. On January 30th he was seized and made prisoner and beaten, and on the following day was dragged away to the cruel torture of the slow fire, which he suffered, after having his hands hacked off, taunted and mocked all the while for being a Christian, and scornfully being asked to read his book. His Christian name is Joseph. Munyaga Roberto. Baptised June 22nd, 1884. One of the king's doorkeepers and messengers; a communicant and married: member of Native Church Council. Burned alive June 5th, 1886. The story is that first a hand was hacked off and roasted before his eyes; then a leg. We are not quite certain of the exact date of his martyrdom; we were kept many days in suspense; and when the terrible tale was confirmed, we could not be sure of the day. A touching incident in connection with him I mentioned—it was he who recovered the Bishop's Bible, buying it from one of the murderers. When we were giving him the price, he wished to pay part himself, for he wanted to show that he was grateful for the Bishop's self-sacrifice on behalf of such as he. Malukaga Nua. Baptized September 21st, 1884. A very earnest Christian, a regular attendant and communicant, active in teaching, and most generous in receiving the brethren at his house. At the time of the Bishop's murder he sheltered as many as eight of the children and women; elected member of Native Church Council, of which he was an active member. Was burnt alive, confessing his faith and exhorting his executioners to believe. Kidza Musali Fredi Wigram. Baptized Sunday, September 21st, 1884. An earnest Christian and very regular attendant, has caused us deep thankfulness, most zealous in teaching others; one of those last baptized was one of his winning. When our dear children were murdered he was standing by. The cruel chief who was his over-lord (he himself having a small post called Musali), and who was carrying out Mwanga's fearful command, threatened to burn him and all his household. Fredi replied, 'Very well; do so. I am a Christian, and I am not afraid.' This was merely a threat. When the chief heard that his Musali was to be seized this month (June, 1886), he warned him to fly, but Fredi refused, and was taken and unmercifully clubbed to death before being flung into the flames When I found heart to visit the scene of our children's murder, it was he who led me to the place. When we reached it, he knelt with me, and poured out his heart to God, that He would bring His salvation to those in darkness. In no long time he was to be a partaker in that blessed death: 'Blessed are the dead that die in the Lord. Fredi was elected a member of the Native Church Council, was married and a regular communicant."

On July 12th, Mr. Ashe writes: "A few words of the Lord's work in our midst. Most of our work is now carried on in secret and under the cover of darkness. At first, when the storm broke upon us, all was darkness and fear. We knew the slaughter had been terrible, but who the slain were we knew not. After awhile, at dead of night, one well-known face was joyfully welcomed, and then another. Soon many came, and with thankful hearts we found that though many had fallen, many, many more had escaped and are now hiding. On June 30th, Bekweyamba, the young chief whom I mentioned of the royal family of Unyoro, came, as also an old reader named Lukai, and were baptized; also a boy named Mudembuga, who is a very earnest little reader, and would have been baptized some months ago, but was hindered from coming on the day fixed. Bekweyamba chose the name of Japhet, Lukai of Caleb, and Mudembya chose John, or Yoana as it is in Lupanda."

Several other batisms followed, making twenty in all subsequent to the massacres.

—Rev. Dr. Cuyler: Last Sabbath, when I opened my pulpit Bible, and gave my first discourse to my re-assembled flock, I was simply drawing out of God's own well, which "is very deep." The insane attempts which have been made by all manner of Philistines, from Porphyry to Ingersoll, to destroy this divine well head of precious truth have been as unavailing as an attempt to undermine Gibraltar. Every fresh attempt proves former failures. God's Word has been well likened to that rock which a ship of-war fired at all night—mistaking it for an enemy—but could not provoke it to answer, nor succeed in sinking it. To obstruct free access to this divine fountain of truth, or to adulterate its pure waters with theological errors, are high crimes against human souls. The most that we ministers can do, or that Sunday-school teachers can do, is simply to lead the thirsty to the fountain; we ministers may run dry, but the Bible never. The chief danger to be apprehended in regard to the Book of Life is from *neglect* of it. Heaven help us to attract our flocks, our schools, and our households to the perennial old well!

TELEGRAPHIC NEWS.

Sophia, November 18th: General Kaulbars has announced that he will leave the capital to-morrow unless the Prefect and the Commandant of Phillippopolis are dismissed owing to the arrest of a Russian Consular servant in that city.

Rome, 18th: Monsignor Agliardi starts forthwith for India in order to settle the disputes which have arisen in consequence of the Concordat between Portugal and the Vatican.

London, 19th: Sir Robert Hamilton, the Under-Secretary for Ireland, resigns his post at the end of this month.—Five hundred tenants of the Clanricard Estate, acting upon the advice of Mr. Dillon, have refused to pay the rents due by them.—The troopship *Dalhousie*, which was to proceed to India manned by lascars, came into collision with a tug off Devonport, and has been damaged. The repairs will delay her departure for Bombay.—Mr. Arthur Balfour, Secretary for Scotland, has joined the Cabinet.—The Marquis of Salisbury has written a letter to the Secretary of the Social Democratic Federation stating that he is unable to receive a deputation of the Socialists on Sunday next.—Mr. H. S. King, M. P. for Hull, has submitted a test case for the opinion of Mr. Horace Davey, Q. C. whether the rules for pensions affecting the Uncovenanted Service in India entitle the Uncovenanted Civilians to have their pensions

paid in sterling at 2s. the rupee. The learned gentleman thinks that there is no legal remedy in any instance.

20th: The report that was current here to the effect that the negotiations between England and Russia in connection with the points which are still undecided regarding the Russo-Afghan frontier at Kam-i-Ab and Khoja Saleh would be resumed next month is untrue. The continuance of the Bulgarian crisis renders the Anglo-Russian relations unfavourable for such negotiations.—The authorities have denied that they have taken extraordinary military precautions in view of the proposed meeting of the Socialists at Trafalgar-square to-morrow.—A fire broke out yesterday at the Hampton Court Palace. Forty rooms have been damaged, but the historical part has been saved from injury.—A meeting of the Agents of the Indian and Colonial Exhibition took place yesterday.—His Royal Highness the Prince of Wales announced that the Committee had decided not to re-open the Exhibition, and also on the dispersal of the exhibits.—It has been resolved to lay the foundation-stone of the proposed Indian and Colonial Institute next year on a site probably between Whitehall and Westminster.

Tirnova, 20th: General Kaulbars and all the Russian Consuls in Bulgaria and Roumelia have left, and the protection of Russian subjects has been entrusted to the French Consular body.

London, 21st: Sir Robert Hamilton has been appointed Governor of Tasmania.—The Socialist demonstration in Trafalgar-square this afternoon passed off quietly. There were upwards of fifty thousand present, and the usual Socialist resolutions were carried.

Tirnova, 21st: General Kaulbars is proceeding to Constantinople for the purpose of conferring with M. Nelidoff, the Russian Ambassador there. He will afterwards proceed to Saint Petersburg.

St. Petersburg, 21st: Prince Nicholas of Mingrelia, the Russian candidate for the throne of Bulgaria, is at present on a visit to the Czar.

Vienna, 21st: It is understood here that Russia will decline to enter into any negotiations for a settlement of the Bulgarian difficulty until the Powers have procured the resignation of the Regency and the dissolution of the Sobranje.

Paris, 21st: M. Bihourd, at present French Resident at Tunis, replaces the late M Paul Bert as Resident in Tonquin.

Aden, 22nd: Intelligence has reached here that the captain and seven of the crew of the French war vessel *Pengonin*, having landed at Ambadu to obtain water, were set upon and murdered by Eesa Somalis.

London, 22nd: The speeches made by the Socialist leaders in Trafalgar-square yesterday were very violent and inflammatory. In them Lord Salisbury was angrily denounced for having avoided receiving the Socialist deputation.

23rd: The Great Powers are now exchanging views in reference to the proposal of Russia that Prince Nicholas of Mingrelia be appointed Prince of Bulgaria.—General Kaulbars has arrived at Constantinople.—Sir H. Drummond Wolff has arrived in London from Egypt.—Messrs. Dillon and O'Brien and others are preaching a crusade in Ireland against the payment of rent unless an abatement is made and those evicted are reinstated —Her Royal Highness the Princess Beatrice was safely delivered of a son this morning. Both the mother and child are doing well.

24th: The Right Hon. G. O. Trevelyan has virtually accepted the Liberal candidacy of Brighton and will be opposed by a Conservative. The vacancy has occurred by the death of Alderman D. Smith, the late Conservative member.—It is believed that Sir H. Drummond Wolff will shortly proceed to Constantinople for the purpose of conferring with Sir William White regarding the pending negotiations with Egypt.—It is reported at Constantinople that two Turkish officers have gone to assist Ahmed Mukhtar Pacha.

Constantionple, 24th: M. Nelidoff, Russian Ambassador here, has asked the Sultan to receive General Kaulbars in private audience. It is believed that he aims at securing the co-operation of Turkey in Bulgaria.

Rome 24th: An Italian Green Book just published shows that Italy all along supported Prince Alexander until he abdicated, and the Regency after he abdicated. Italy, while admitting the claim of Russia to special influence in Bulgaria, deprecates Russia delaying the settlement of the question at issue.

Paris, 24th: The debate in the French Chambers on the Budget continues, and wrangling between the members of the Chamber and the Government respecting the proposed reductions in expenditure is of daily occurrence. —A portion of the Paris papers are reviving the controversy respecting the English occupation of Egypt.

London, 25th: All the Powers, with the exception of England, have acquiesced in the candidacy of Prince Nicholas of Mingrelia for the Bulgarian Throne. England desires to consult the Bulgarians in the matter before agreeing —An encounter took place yesterday between the Police and a gang of Moonlighters at Kerry, and after a brisk fusillade eight of the latter were captured.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don' want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

The people of England speak confirming the above

AFTER MANY YEARS.

"Whittle-le-Woods, near Chorley,
"December 26th, 1883.

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.

Yours truly,
"E Peel"

THE EFFECTS HAVE BEEN WONDERFUL.

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"Dear Sir,—I am happy to inform you that the sale of your Syrup and Pills increases here continually. Several of my customers speak of having derived more benefit from the use of these than from any other medicine. In some instances the effects have been wonderful.—Yours very respectfully."

"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per Str. *Belgravia*, 25:

For London—General Lucas, Mrs Lucas, Miss Lamont, Mrs Massey, infant and child, Col H Wemyss, Mrs Scannells, Miss Dancer, Col Rivaz, Mrs Rivas, infant and child, Col Woodroofe, Mrs Woodroofe, child, and infant, Miss Scott, Col Barrow, Miss Birch, Mr C Crawford, CS, Miss Adamson, and Mr David

For Marseilles—Mr Peychaud, Mr Bouley, and Mr D K Homan

For Port Said—Dr J Mordaunt Sigismund

Per P. and O. Str. *Siam*, 26:

For London—Mrs Foxon, Major C C Brownlow, Colonel Osborne, Mr Lindsay, Mr P Levilsage, Miss Lwynam, Mr W Ward Smith, Mr Todhunter, Miss Simpson, and Mr F I Campbell

For Brindisi—Miss Thompson, Mr and Mrs Thorburn, Mr A Pedler, Captain Cotton, Mr N Elias, Dr E Bonavia, Capt the Hon M G Talbot, Major T H Holdich, and Mr Partridge

For Venice—Mr R Reece

For Aden—Mr P Ship, and General A G F Hogg, CB

PASSENGERS ARRIVED

Per Str. *Manilla*, 20:

From Genoa—Mr and Mrs Agar, Mrs Morice and 2 children, Mr and Mrs F Beteridge and children, Mr Wrigley, Mrs Barrow, Mrs V Macpherson, Mr and Mrs Pelhte and 1 child, Mr and Mrs Phelps, Col and Mrs Bayley, Two Masters Bayley, Miss F King, Mrs Thompson, Mr and Mrs E Freivogel, Mr and Mrs Murray, Mr and Mrs Maynard, Col H Snisilley, Mr C F Gibass, Rev and Mrs H S Dalmas, Mr J Gajen, Mr V C Macpherson, Miss L M Wickham, Miss Tarkhad, Mrs Fischer and child, 2 Miss Fischer, Mr J Logan Mr Tyre, Mr and Mrs Cb Chambers, Miss Chambers, Mrs Bordes, Mrs Franchetezze and 1 lady, Mr and Mrs J P Watson, Mr Schlegel, Mr Quinhand, Mr R Hofer, Mr R Pile, Mr F Ryan, Mr F Castor, Miss H Peppler, Miss Gilbert, Mr Fulman, and Mrs Jahier and family

From Suez—Major and Mrs Howard

Per P. and O. Str. *Kaisar-i-Hind*:

From London—Lord and Lady Rosebery, The Earl and Countess of Annesley, Duke of Manchester, Mr and 2 Misses Macfarlane, Mr Samuel Fitze, Mr and Mrs Haviland, Mrs Cooper, Mr and Mrs Crosthwaite, Miss Crosthwaite, Mrs A E Frost and infant, Mr and Mrs Peacock and infant, Mr and Mrs Scotell, Miss Southey, Mr L C Urtones, Mr J H Apjohn, Rev and Mrs Roberts and child, Rev W Johnson, Mr A Isenberg, Mrs Parkinson, Mrs Callendar, Mr Callendar, Miss Callendar, Mrs Joslin Mr and Mrs Bunten, Miss Bunten, Mr R M Ferguson, Mrs Greenway, Mr T P Shelmardine, Mr H Maynard, Mr Elsworthy Mrs Adams Mr F H Cook Mr H du Buisson Mr T C Burton Col Reeves Mr Whymper Mr Read Rev F Isell Miss A Hobbs Mr R E Shorter Mr D Morant Surg-Major Macrae Mr Wheeler Mr Relleker and Mr Jamieson

From Brindisi—Mr and Mrs Raul Bird, Mr J D Grant Mrs Ridsdale, Miss Lawrence, Miss Taddy, Major Stuart McKenzie, Col T E Berkeley, Mr J W Bird, Duchess of Manchester, Lady Alice Montagu, Mr and Mrs Wilkins, Mr W Berkmyre, Mr L A Wallace, Jr. Mr J Black, Mr Gregor Grant, Rev A J Jones, Mr R Hyde Cheetham, Mr Lamtroso, Mr T S Anderson, Major J R Stevens, Duke A Tortonia, Mr J Hudson, Mr Varennes, Mr Evans Gordon, Mrs Wilson, Mr H Martyn Kennard, Mrs Martyn Kennard, Mr Ibbetson, Mr and Mrs Piggott, and Mr Tremearne

From Venice Mr Brodie Two Misses Brodie Mr and Mrs Godwin Norman Mr F R Mallett Mr J W Tawney Mrs J W Tawney Mr Gremirood Mr and Mrs Macbeth Mr T Grant Mr R T Sanders Major Baker Miss Erskine and Mr W C Bailey
From Port Said—R v Constance and Mr Fachiri
From Suez—Mr Pinto
From Aden—Mrs Tuits, child and infant

Per Str. *Pandora*, 25:

From Trieste—Mr and Mrs Hughes, Mr and Mrs Baillie, Mr and Mrs Janni, Mr and Mrs Grossmann, Mr and Mrs Steiner, Mr and Mrs Ozerwaiky, Mrs Ellis, Mrs Reis and sister, Miss Ward Miss Zelma Pohlmann, Miss Kerstin, Miss Kerstin Sandstrom, Miss Maria Sandstrom, Rev A Yuliebo, Rev E Karlsson, Mr Westall, Capt Lamb, Mr Oakeshott, Mr Down, Mr Rodler, Mr Brumowsky, Mr C de Longa, Mr C Heither, and Mr Dadabhoy Baramjee
From Port Said—Messrs Eliades, and Chuly and three deck
From Suez—Messrs Zollinger and Bachrach
From Aden—Mr and Mrs Dorabjee, Mr Papnicolo, Mr Pestonjee Dinshaw, Mr Hormusjee Cowasjee Dinshaw, Mr Dastoor Framjee Rustomjee, and twenty-nine deck

Domestic Occurrence.

BIRTHS.

CONDON—October 28th, at Cawnpore, the wife of Brigade-Surgeon J. H. Condon, M. D., Civil Surgeon, of a son.

CUMMING—November 24th, at 2, Cumballa Hill, the wife of A. E. Cumming, Sind Commission, of a daughter.

BALLARD—November 24th, at Hurda, the wife of Josiah William Ballard, Loco. Dpt., G. I. P. Ry., of a daughter.

MARRIAGE.

FOOTE—HYDE—At the Methodist Episcopal Church, Cawnpore, November 17th, 1886, by the Rev T. S. Johnson, assisted by the Rev. Allan Maxwell, Frank Whitney Foote, Esq., Principal Memorial School, Cawnpore, to Laura North Hyde of the Woman's Foreign Missionary Society of the M. E. Church.

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The following are the Subscriptions received up to date:—

	Rs.	A.	P.
L. Abbott, 31st December 1886	6	0	0
Mrs. Hurst, 31st December 1886 ...	3	0	0
Rev. F. Ashcroft, 27th Nov 1887 ...	7	10	0
„ Dr. Robson, 31st May 1886	21	12	0
R. Malhar, 6th April 1887	3	0	0
B. B R. A. Society, 1st Sept. 1886...	6	0	0
D. G. Proby, 10th September 1887	15	4	0

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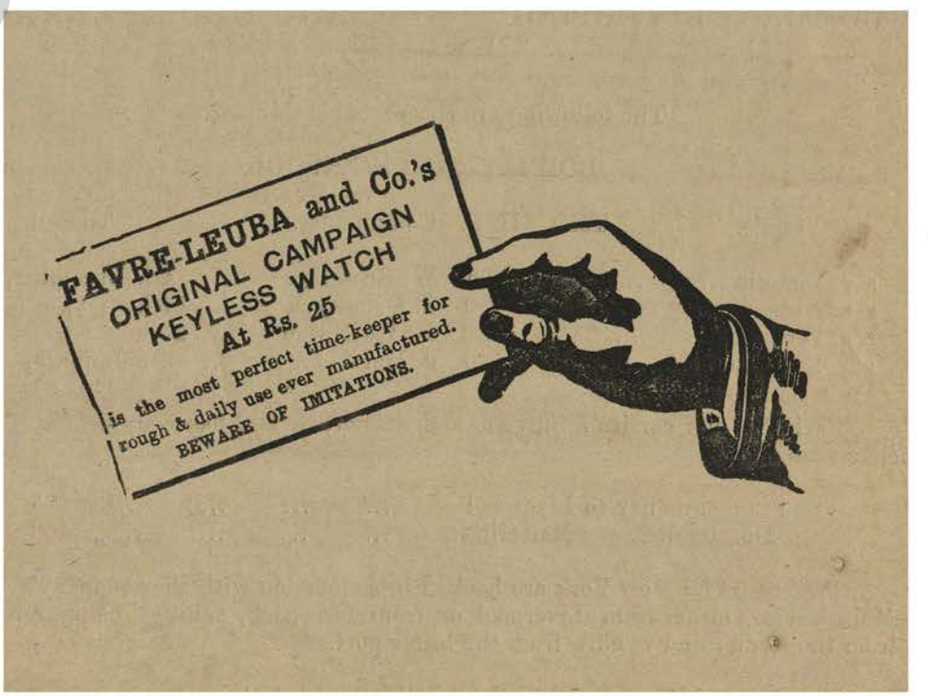
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